

IMMORTALITY
AND HAPPINESS.

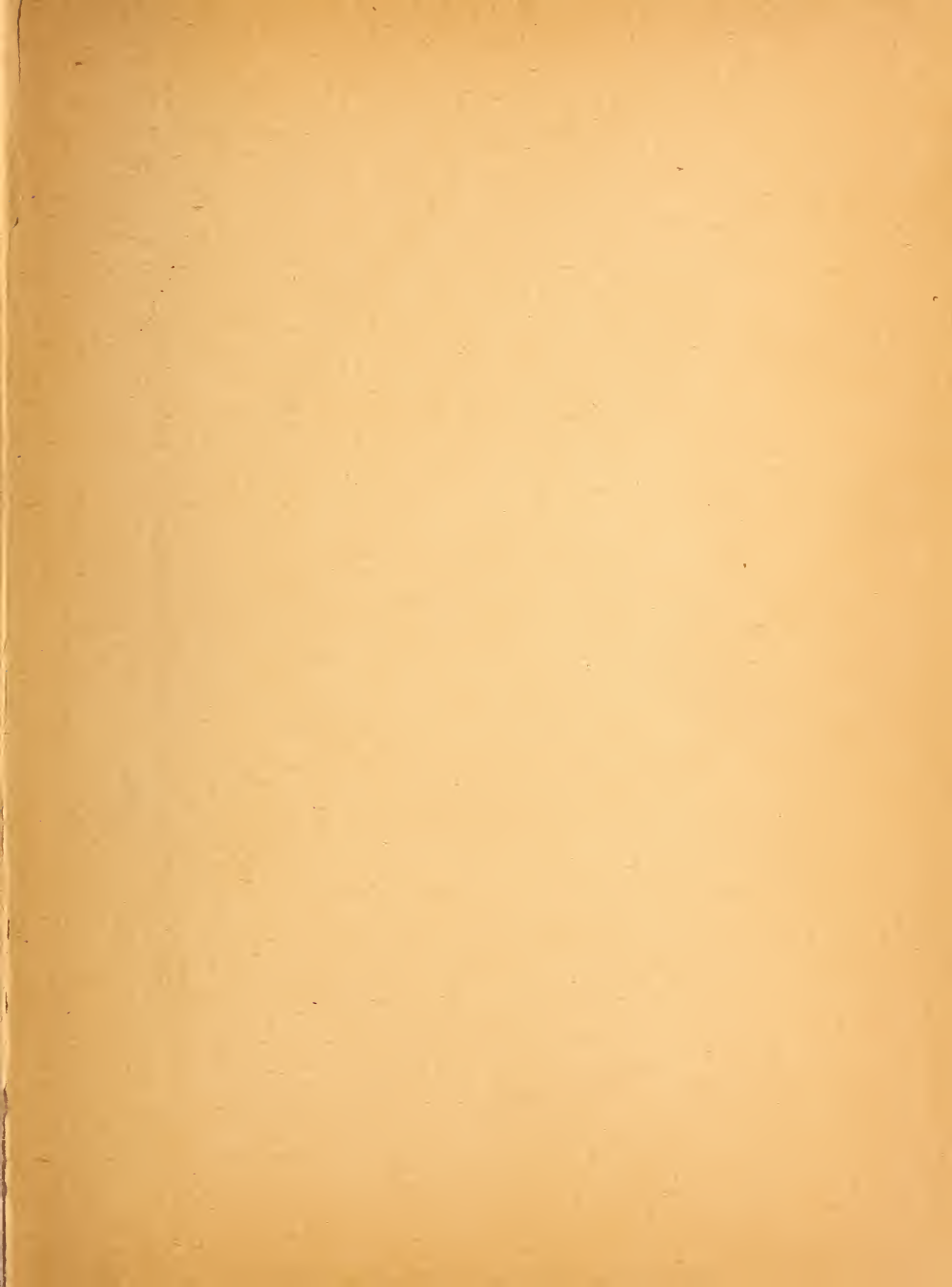
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IMMORTALITY AND HAPPINESS.

ANALYTICAL OUTLINES

ESTABLISHING THE

IMMATERIALITY OF MIND

AND

THE CONDITIONS OF HUMAN MISERY AND WELFARE.

BY C. M. STEVANS,

Author of "The Morals of the Poets,"

"The Ridiculous and the Sublime,"

"The Analysis of Moral Man", Etc.

CHICAGO:
C. M. STEVANS & COMPANY, .
PUBLISHERS.



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“SHALL WE LIVE AGAIN,” and
“HOW MAY WE FIND HAPPINESS,”
are two questions of supreme interest
to the human race in all ages and for
all time. The study and consideration of
these all-important themes may be greatly as-
sisted by bringing in order the collateral and
correlative principles and conclusions. The
nature of such a task necessarily makes its
work incomplete and insufficient, therefore
the value of this book is intended to rest in
its wide range of suggestions in the truths of
IMMORTALITY and HAPPINESS.

THE IMMATERIALITY OF MIND.

The normal mind consists of:

1. Mental faculties proper: Instincts and tendencies; habits and intuition; consciousness; subconsciousness; mental reflexes; memory; retentiveness.
2. Mental states: Mental disposition; ethical state; aesthetic state; sensual state; knowledge; beliefs; decisions; sentiments; affections.
3. Mental action: Emotions; reproductiveness; recollection; ideation; reasoning, judging, discrimination, composition, etc.; attentiveness; affectivity; desiring; brain energy production; endurance; volition; imagination; inhibition.

Fundamental Principles of the Mind:

1. It bears responsible relations to body and to matter.
2. In realizing its own existence, it finds its relationships to other minds.
It may discover and estimate its faculties, means, and possibilities,

It realizes its growth and gratifications.
It establishes the use and laws of cause and effect.

It comprehends its powers of comparison and judgment.

It decides and acts upon its judgments.

It investigates,—

1. By observation.
2. By measurement.
3. By calculation.

It proves,—

1. By ocular demonstration.
2. By progressive approaches.
3. By the concurrence and induction of fact.

It formulates and plans,—

1. For the useful.
2. For the beautiful and true.
3. For the present gains of evil gratification.
4. For the righteous needs of personal, social, or national duty.

It accepts the unalterable laws of nature as found and regulates itself thereby.

It learns that it is superior to natural law, in so far that it can use individual laws against one another and thereby gain desirable results.

3. The fundamental principles of law are, —causes and effects cannot exist alone.

The same causes always produce the same effects.

Any change in the one indicates a corresponding change in the other.

4. As far as mind can perceive and conceive, laws immutable and supreme, prevail through all the realms of being, therefore the welfare of man demands a comprehensible comprehensive system of harmonial growth and moral excellence, whereby successful living may be attained.

The natural competency of mind is shown in that:

It inherits the capability of determining and obeying law.

It considers the conditions of modifying rights.

It acquires observations and perceptions.

The moral competency of mind prevails:

In establishing the personal rights of,

1. Reputation.
2. Property.
3. Preverence.
4. Philanthropy.
5. Patriotism.
6. Self-culture.
7. Usefulness.
8. Fidelity.
9. Veracity.
10. Chastity.
11. Liberty.
- Civil.
- Political.
- Religious.

In comprehending the basis of right.

In knowing the extent of right.

In maintaining the standard of right in,—

1. Self-interest.
2. Friendship.
3. Love.
4. Mercy.
5. Charity.

6. Utility.
7. Custom.
8. Honor.
9. Nature.
10. Country.
11. Religion.

In determining cognitive morals from intuition and development.

In appreciating ethical values.

In analyzing and proscribing personal potentialities.

1. As to propensities.

Amativeness.

Philoprogenitiveness.

Concentrativeness.

Adhesiveness.

Destructiveness.

Alimentativeness.

Secretiveness.

Acquisitiveness.

Constructiveness.

2. As to the sentiments.

Self-esteem.

Love of approbation.

Cautiousness.
 Benevolence.
 Veneration.
 Firmness.
 Conscientiousness.
 Hope.
 Wonder.
 Ideality.
 Mirthfulness.
 Imitation.

In apprehending and providing against the ethical characters shown in the evidences of,—

1. Forwardness as in:
 - Verbosity.
 - Rudeness.
 - Shamelessness.
 - Garrulity.
 - Gossip.
 - Fussiness.
 - Officiousness.
 - Discourtesy.
 - Querulousness.
 - Boastfulness.

Insolence.
Domineering.
Recklessness.

2. Mean artfulness as in:

Flattery.
Trivial complaisance.
Meanness.
Stinginess.
Vanity.
Parsimony.
Slander.
Deception.

3. Weakness as in:

Senility.
Cowardice.
Vexatiousness.
Untidiness.
Mistrustfulness.
Superstition.
Stupidity.
Unseasonableness.

In learning and obeying laws for the formation of character as to

1. The essential condition of reigning dispositions as in:
 Association.
 Habits.
 Powers, intellectual and executive.
2. The essential virtues of reigning well-being which are:
 Reverence.
 Modesty.
 Sympathy.
 Courage.
 Temperance.
 Justice.
 Love.

In comprehending that the moral strength of life is in individual character correctly exercised in:

1. The family.
2. The neighborhood.
3. Society.
4. The nation.
5. A universal brotherhood.

In acquiring moral excellence and perfectional personalities:

In building character from

1. Axiomatic first principles of character.
2. Theoretical ideas of:
 - Mercy.
 - Reciprocity.
 - Truth.
3. Practical experiences in,—Negative intuitions against:
 1. Ungratefulness.
 2. Robbery.
 3. Punishment of innocence.

Positive instincts:

1. To repay obligations.
2. To care for worthy dependents.

Belief. (An assent of the mind to an alleged fact or truth.)

1. Primary and original.
 - Intuitional and axiomatic.
 - According to human nature.
 - Religious instincts.
2. Grounds for belief.
 - That of testimony. (witnesses.)
1. Credibility of witnesses.

The act to fall within the range of the senses.

The degree of attention given.

Reliability of memory and intelligence.

Unbiased and impartial or of unchangeable veracity.

Credibility of witnesses.

Many witnesses preferred.

Competence.

Truthfulness.

Diverse vocations of witnesses.

Diverse modes of life.

Diverse ages.

Diverse education.

Diverse environments.

Character.

Absence of contrary motives.

Concurrence in the main events.

2. Credibility of advisers:

The person must have studied the theory with sufficient means and rational understanding or he must have reasonable deductions from special experience.

His mental powers must be sufficient in comprehension.

He must be earnestly seeking the truth and his moral feelings must be normal.

If he differs from the consensus of other competent judges, his proofs must be incontrovertable.

6. Fact, (an effect produced or achieved.)
Essential conditions in the consideration of fact.
 1. It must be conceivable.
 2. It must come within consciousness.
 3. It must be amenable to reason.

Requirements in attainment of fact:

1. Attention.
2. Comparison.
3. Analysis.

The immateriality of mind:

Statement: The soul cannot be identified with the body unless through:

1. Materialism, wherein the body produces mental functions.
2. Sensationism, the body necessary to mental functions.

3. Idealism, representing mental functions, which it does not produce.

Sources of belief:

1. Feeling.
2. Imagination.
3. Faith.
4. Reflection.

Belief brought forth by:

1. Instinctive desire.
2. Analogical observation.
3. Prescriptive authority.
4. Philosophical speculation.

Taking the man uninformed by revelation or education, the strongest intimation would come from the reasoning that as matter (the body) is not annihilated, but only changed, so the superior spirit that occupies it must be indestructible. Then, too, the personality that is conscious of being constantly and irresistibly borne beyond the limits of mortality, both by its hopes and its fears, by its sense of incompleteness and consequent aspiration, by its bereaved affections and heart-hunger, its self accusation and dread of judgment.

Physical.

Allied apparitions.

Disease of body does not necessarily
affect brain.

Indiscernibility of soul.

Metaphysical.

Goodness, truth and beauty.

Theological.

Benevolence of Creator.

Philosophical.

Ideas of eternity and infinity.

Evolution endless.

Reasons adduced concerning a belief in im-
mortality:

1. The duality of mind, or unity of mind
with dual faculties.

Mentality being physical and mortal.

Spirituality being immaterial and im-
mortal.

2. Mental and spiritual differences.

Mentality is wholly subjective.

Spirituality is wholly subjective.

Peculiar phenomena.

1. Telepathy.

2. Hypnotism.

3. Intuitive perception.

Theories advanced in proof of immortality :

1. Self-consciousness is not a property of matter.
 2. Power is distinct from matter and immaterial, human body is matter containing a power that is a unity and immaterial.
 3. Complex organisms of brain evolve a unity of thought presupposing an indivisible source, which therefore is not material.
 4. Consciousness is simple and its power an absolute integer immaterial and eternal.
 5. The soul is a simple structure, only compound structures are subject to disintegration.
 6. The consciousness of mental indivisibility.
 7. Can not imagine the annihilation of space, or time or self all being primary and indestructible truths.
- Causality a primary truth.
 Causality operates on substance.
 Recognition of causality operating on substance requires mind.

The metaphysical impulse of mind is from the innate causality of soul.

8. Cognitions are immaterial and they continue to exist.
9. The conviction, the unbroken continuance of conscious personal identity, notwithstanding the change of our bodily frame by the flux of its component particles, and in spite of sleep and fits of insensibility.

Time exists only in our consciousness. Beginning and end are only in time. Consequently beginning and end exist only in our consciousness.

The past is a memory.

The future is a supposition.

The present is extensionless.

The will is a primary causality and is timeless and spaceless, therefore omnipresent and eternal.

10. The implied independence of the body from the independence of its parts.
11. The phenomena of psychic powers.
12. Nerve shrinks from pain and death, no matter what the cause, mind faces both with enthusiasm in fidelity to its wants.

13. Mind may look with disgust or pride upon the body in which it operates.
14. There are faculties in the mind having no apparent affinities or uses in mortal life.
15. The power of self-moving.
16. The excellence and extent of thought.
17. The inherent desire to live for altruistic purposes.
18. Love survives the death of the loved one.
19. The means of self-evolution in self-culture. Man's sense of the inadequacy of this life present for the full development of what is latent in him.
20. The universal instinct and hope of mankind.
21. Doctrine of centuries: Labor to rest, rest to labor; light to darkness, darkness to light; life to death, death to life.

Physical science:

Facts, inertia, momentum, velocity, mass, energy.

Hylozium, mystic properties of matter.

Relation of physical and mental facts:

Mutually independent—idealism.

Mutually convertible expression of common energy.

Mental energy attends the physical as sound waves the vibrating body or light the illuminating object.

Objections to Hylozoistic Materialism:

Thoughts and feelings subjective.

Rational life demand unitary consciousness and a unitary subject.

Thought must have a single subject.

The phenomena of memory imply unity.

Materialism and knowledge:

If matter can think, there is yet no provision for its persistent striving for logical conclusions.

Physical and mental life experimentally inseparable, appear together, advance together, fail together, disappear together.

Material secretions, movements, and groupings are not thought.

Complete unlikeness of physical and mental phenomena.

Physical energy shown in aggregation, movement, and force that is never correlated or transformed into thought or immateriality.

Every real thing must be supposed to continue in existence until annihilated.

Materialism is opposed to sensationalism and empiricism since it deducts all mental states from physical structure.

Materialism is disproven by:

1. The organization of matter.
2. The facts of consciousness.
3. Its lack of moral constructive power.
4. Its unfitness to produce or provide for the essentially spiritual joys.

Mr. Tyndall:

"The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment of the organ which would enable us

to pass, by a process of reason, from the one phenomenon to the other."

MIND IN THE ORDER AND PURPOSE OF THINGS.

Man sees law, order and purpose in the universe. He recognizes mind. There is thought in the universe which he did not put into it, but which he finds in it. That which thought perceives and understands is itself thought. There is correspondence of mind with mind. Over fixed points already in line, prediction sights along the range of law and foresees the coming event. Mathematical laws worked out in intellectual solitude are traced objectively in the orbits of the planets. The moment of an eclipse is foretold. The discovery of a planet is prophesied. The world is understandable. That which is intelligible has intelligence in it. If the existence, much more the progressive evolution of the universe signifies thought. Progress means purpose. Advance from lower and simpler to higher and more complicated organisms, from inanimate to animate, from instinct to self-consciousness and choice, from brute to man, from cave-dweller to city-builder, from barbarism to culture, is pur-

positive advance. Plan means intelligence.
Law, order and purpose mean reason.

22. The proofs of kindred intellectual design.

By the reciprocal uses found in nature.

By adaptability.

By law.

By order.

1. It is not self-existent as it may be annihilated and re-made by cause.
2. Order is universal and particular.
3. The effect of order being the same, it must come from a similar cause.
4. From the nature of order, its cause must be a unit.
5. The cause must have power, since it acts with force.
6. It acts with intelligence, and must therefore be intellectual.
7. It produces:
Unity.
Harmony.

Beauty.
 Evolution.
 Utility.

8. Greater than order must be its maker.
9. Since order is infinite and shows intelligence, its maker can be.
10. Mind is the only cause within our experience capable of operating the law of order and of originating design.
 Matter exist, it is explicable only as a function of force; force is explicable only as a matter of mind and will.
11. Inorganic bodies have no vitality and may or may not be possessed of order or bear traces of design.
12. Organic bodies must be possessed of order and vitality.
13. Plants are possessed of like order, but of wide range in degrees of vitality.
14. Animals more than plants are possessed of sensation and a

wide range in degrees of ability.

15. Man is intellectually capable of abstraction.

Introspection.

Differentiation.

16. Man is thus able to realize:

Truth.

Utility.

Morality.

Beauty.

Art.

Science.

Two good incentives to progress:

1. Our faculties capable of ascertaining the truth.

2. Our will free to follow the truth.

17. The fundamental principles of man's character is shown to depend upon his observance of the conscious obligation to responsible order.

18. The perpetuation of moral order and the execution of its obligations therefore proves man's origin and kinship in the highest organizing and constructive power.

Observation:

A survey of nature drives us to one of two conclusions, namely: either to the conclusion that benevolence is not omnipotent, or to the conclusion that omnipotence is not, in our acceptance of the term, purely benevolent, unless there is an economic destination of things not within the comprehension of man.

Philosophies concerning relation of soul and body:

1. Monism, both of one material substance.

Materialism, regards the soul as a function of matter in motion.

Idealism admits no other reality than ideas, regarding all known objects as the products of physical action, and the soul as immaterial. It denies the physical facts that correspond to sen-

sations, and teaches that sensation is not a proof of anything without.

Agnosticism claims that the existence of a personal deity can neither be asserted nor denied, neither proved nor disproved, owing to the necessary limits to the human mind.

2. Dualism asserts that man is constituted of two original and independent elements, matter and spirit.

Mysticism preestablished harmony in all things, and the direct communication of the soul with the divine spirit.

Dualistic Realism, the clear apprehension of the soul by self-consciousness, and in a knowledge of the body and the world of matter through sense-perception.

Theories propounded in explanation of the order of things:

1. The Theistic, or a Self-sufficient First Cause; the contrary of this, which in its negative form is Atheistic, in its positive form Materialistic, making Self-existent Matter the source of all.
2. The Pantheistic, presenting in a variety of forms the theory that God is All.

3. The Polytheistic, that there are many Gods. The last need not detain us, as it is not vindicated on philosophic grounds.

Theories of the origin of soul:

1. The analogical theory of emanation from the soul of God.
2. The poetic theory of previous existence.
3. The faith theory, of direct creation.
4. The theological theory of transmission from the first created man.
5. The speculative theory of germ-dissemination by monads radiated from the divine will.
6. The scientific theory of epigenesis from derivative generation.

The believer in immortality from the immateriality of the mind, adheres to facts and rejects arbitrary hypotheses. It does not pretend to unravel all the mysteries of soul, determine its locus, or disbelieve all things because it cannot see all things. It is ready to confess ignorance when there are no means for further knowledge, and holds to faith where there is no need of further knowledge. Human misery.

MORAL DISORDER.

The General and Special Conditions:

The unhappy are those who lack faith in themselves, who do not know what they want, who are at variance with nature in the corroding conflict of passion and uncertain ideals. Nature abhors, above all things, a vacant soul, and she seems disposed to let loose upon it every poisonous humor, in order that it may become untenable to its possessor.

The evidence of moral disorder may be summarized under three divisions:

1. Insubordination of lower motives, as in the gratification of natural desires in opposition to the guidance of Conscience.
2. The action of impulses which are in their nature condemned by Conscience, such as envy, selfishness, cruelty.
3. The experience of moral sentiment of a kind which can have exercise only in a nature disordered, and as a check upon the increase of moral disorder,

—the sentiment which according to its degree of strength is named self-disapprobation,—shame,—remorse.

Moral Disorder arises from:

Stupidity of apprehension.

Undeveloped conscience.

Stultified sympathies.

Weakened will power.

Perverted moral feelings.

Disordered physical influences.

Disappointed ambitions.

Uncultured, unnatural or impracticable ideals.

Human misery exists in the state:

1. From the varying executions of law.
2. The circumstanced social economy of the individual.
3. The nature of unintelligible conditions of prosperity and depression.

In the family:

1. From its being poorly constituted.
2. Of insufficient means.
3. Its unjust arbitrary government.

In the individual:

1. His unsymmetrical abilities.
2. Evil associations.
3. Vicious education.

Much of the misery of the world due to the belief that Nature will somehow make an exception in our favor. That she will somehow ease up on her laws when she comes to our case. Belief that Nature can or ought to interfere in the interest of easy living.

But the forces of Nature and laws of Nature each one its own justice, and no other.

4. Corrosive passions.
5. Unattainable ambitions.
6. Inability against the evils of nature; as:
Helpless miseries of birth and childhood.

Strife against unnatural conditions as shown in:

1. Deformities of mind and body.
2. Misgrowth from unsatisfied physical and moral needs.
Heat and cold.
Insects, reptiles and beasts.
The forces of nature.
7. Shame and deprivations of physical and mental ailments; as:
Blindness and epilepsy.
Sickness and disease.
Famine and contagion.
Maiming accidents.

8. The evils of ignorance and social conditions; as:
 - Dishonorable birth.
 - Disgraceful passions.
 - Drunkenness and cruelty.
 - Coarseness and envy.
 - Hate and treason.
9. False notions of honor; as:
 - Personal attacks.
 - Challenges.
 - Fights.
 - Lynchings.
10. Idleness. Enforced; as:
 1. In strikes.
 2. Lockouts.
 From indolence; as:
 1. Tramps.
 2. Paupers.
 3. Beggars.
11. Oppression:
 - From inconsiderate employes.
 - From monopolists.
12. Ignorance; as in:
 - Superstition.
 - Dream-interpretations.
 - Clairvoyance.

13. Environments. Environment affects the individual chiefly by modifying local or general self-activity.
 1. Self-activity the cause of individual progress.
 2. Cause of specific acceleration. Is it inherited acceleration? Or does Nature favor those who use their powers as against those with equal powers unused? Are use and non-use hereditary, or not?
 3. Source of happiness. Enjoyment of life. Misery comes from lack of self-activity.
14. General causes of personal degeneration:
 1. Ennui, the pressure of existence, unvisited by effort. Spiritual pauperism a phase of decline. Sickness or injury not necessarily the causes of ennui.
 2. Dissipation.—Passions which burn and burn out. Deceptions of the senses. These

subjective imaginary pleasures followed by horrors which are equally subjective. Alcoholism; opium; narcotism; sensuality; trances. Pessimism largely result of affected sensorium.

3. Slavery.—Dragging down of effort without the element of consent. No virtue in hard work, but work to a purpose. Work without a pride in it tends to degradation.
4. Old age.
5. Evil associations.
6. Arrested development.

Natural selection destroys those who find no pleasure in action; by eliminating the victims of ennui, dissipation, or slavery.

No way to make humanity happier, except to make humanity stronger and better. If humanity has something to do, and does it with a pride in its work, it will be reasonably happy. Train those we have, and let heredity repeat the best, and not the worst. Slums breed slums; idlers and criminals are not the

stock from which the men of the future may spring.

Charity consists in making men better adapted to environment, not in easing up the environment around individual men.

13. Political evils; as in:

War.

Preservation of national integrity.

Despotism.

Favoritism.

Misrule.

14. Social evils; as in:

Religious controversies.

Caste by birth.

Pampered by wealth.

15. Monetary evils; as in:

Penuriousness and wastefulness.

Deception and dishonesty.

Gambling and thievery.

16. Homicide as done justly or unjustly
by:

War.

Execution of law.

Defense of Rights.

Accident.

Insanity.

Malice.

Necessity.

Desire for money.

1. In the slow process of deprivations.
 2. By personal mistreatment.
 3. By assassination.
17. Despair and suicide in communities through:
1. Poverty.

Pauperism can be exterminated, as swamps are drained; not by giving, but by removal of causes. Remedies: Destruction of the slums and their social gangrene; closing outdoor relief; checking feeding of vagabonds, and indiscriminate giving; saving the children from evil associations, providing means of education, and affording self-supporting employment.

2. Crime. Economic causes.

1. Failure in productive industry.

Reform is effected by improving facilities for making a living honestly.

Poverty is not conducive to crime except as it is a deprivation of wants formerly enjoyed in plenty.

2. Insecurity of labor.
3. Minimizing of wages.
4. Demoralizing environments of labor
in many industries.
5. Unsanitary housing.
6. Poor nutrition.
7. Bad domestic economy.
8. Saloons as loafing places.
9. The curse of drink.

First Generation—Alcoholic excesses, moral degeneracy, brutalization.

Second Generation—Hereditary habitual drunkenness, attacks of mania, softening of the brain.

Third Generation—Hypochondria, melancholia, suicide, homicide.

Fourth Generation—Imbecility, idiocy, sterility and the extinction of the species.

10. Luck superstitions; as seen in:

Speculations.

Betting.

Gambling.

Lotteries.

Scheming enterprises.

11. Display and extravagance.
12. Restaurant life instead of the home.
13. Breadwinning by mothers.

- 14. Child labor.
- 15. The slums.
- 16. Dishonesty in public officers.

Misery from offences against life:

- 1. Those against person.
 Corporal injuries.
 Compulsion; as:
 - 1. Confinement.
 - 2. Banishment.
 - 3. Robbery.
 - 4. Extortion.
- 2. Those against reputation.
 Innuendo.
 Defamation.
 Villification.
- 3. Those against property; as:
 Insolvency.
 Wrongful investment.
 Wrongful occupation.
 Embezzlement.
 Defraudment.
 Delinquency.
- 4. Those against conditions; as in:
 The legal institutions of:
 - 1. Master and servant.
 - 2. Guardian and ward.

The natural relations of:

1. Parent and child.
2. Husband and wife.

Misery from the constitutional evil of person:

1. In morbid appetites as diseased from nature.
2. Tendencies from misuse in infancy.
3. The vitiated senses of youth.
Inordinate desire for present pleasure.
The misunderstanding and misuse of bad example.
False ideas from unsound judgment.
Licentious imagination.
Unmindfulness of the future.
4. Morbid emotions as shown in susceptibility to:
Anger and hatred.
Obstinacy and revenge.
Envy and pride.
Suspicion and jealousy.
Passive remorse and despair.
5. Morbid desires as shown in:
Spite and retaliation.
Ignoble pleasures.

Covetousness that:

1. Appropriates the property of others.
2. Requires excessive toll.
3. Serves the means as the end, in which there is no intrinsic value.

The results and penalties of all moral disorder are in:

1. Social disappointments.
2. Personal distress.
3. Physical neglect.
4. Individual debasement.
5. Ruined hopes.
6. Disordered ambitions leading to worse results.
7. Lost faith.
8. Banishment from moral society.
9. Unrest and mental anguish.
10. Disease, insanity and miserable death.

Human misery, the cosmic:

1. Birth.
2. Battle with elements misgrowths, famine, heat, cold, floods, hail, earthquakes, etc.

3. Corporal Diseases, etc.

4. Death.

Anthropological:

Dishonorable birth, hereditary ailments, passions, suicide, idleness, ignorance, false beliefs, despair, superstition.

Sociological:

War, tyranny, inequality, etc.

The problems of sociology are primary and secondary. In the first class fall the problems of social structure and growth; in the second, the problems of social progress, law and cause. The first class is subdivided, one group consisting of problems of description, the other of problems of history. In the descriptive group problems of the social population are considered—aggregation, association, social character and classes. Four stages of social synthesis are recognized. After aggregation and association comes the evolution of the social mind, then the social composition, and finally the social constitution. Corresponding with these are four stages of sequence—the zoogenic, the anthropogenic, the ethnogenic and the demogenic. To designate these stages, the abstract terms sociality,

propriety, institutionality and ideality are employed, and conventionality is added to make the correspondence complete with stages of historical evolution. The principal secondary problems are those of the interplay of social forces and motives, the nature and forms of volitional association, and of its reactions upon social character and activity.

Human Happiness:

The happy are those who possess their own souls, whose attitude toward life and their fellow-men is firmly chosen and faithfully preserved. This mastery can only be attained through the liberal development of that special aptitude or faculty which nature has implanted in each man for the purposes of self-expression and the service of his kind.

MORAL ORDER.

The General and Special Conditions:

Moral order may be defined broadly as the bodies.

natural state of all material and organized

It leads to individual well-being and general happiness.

1. In the delectable sensitiveness of mind to the true, the beautiful, and the good.
2. In the temperate gratification of moral desire limited by capability and the consequences to self, friends and society.
3. In that enlightened self-love, which is infinitely superior to passion and the obedient inferior of conscience.
4. Happiness is poisoned in every violation of conscience and truth.
5. Conscience unsupported and alone is insufficient for happiness because:
There are at times undiscoverable obligations.

Consequences cannot always be fore-known.

Relationships that form obligations, are discoverable not by conscience but by intellect.

The limitations of gratifications are not to be measured by the results wherein consequences may or may not be amenable to conscience.

6. Secularist asserts Nature is the only subject of knowledge.

Science is the only providence.

The affairs of the certain present are of more importance than those of the uncertain future.

Life being the first in certainty should be the first in importance.

The fundamentals in human nature are:

1. Intelligence.
2. Utility.
3. Morality.

7. Natural religion is insufficient for perfection.

Nature allows no liberty of thought.

The beauty, order, and mechanism of nature, proves it to be a subject.

Nature is in a constant condition of evolution and change from which imperfect and biased judgments are made on the causes and results.

Natural good and evil have been before man from the beginning, but his perceptions of them are not only incomplete, but must continue to be incomplete as long as individual judgment is fallible.

The religious systems of the heathen were vicious and those systems arose from the interpretations and apotheosis of the natural and changeful into the supernatural and changeless.

Natural religion teaches only from results to the causes and basis its injunctions on the pain that follows the wrong. Its only preventions are punishments.

Nature is impartial and pitiless, though recuperative as well as destructive.

John Stuart Mill's arraignment of Nature:

"Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them

with stones, like the first Christian martyrs, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve."

Forbearance, forgiveness, and restitution, the main laws of enlightened life, cannot be taught by natural law.

Happiness comes from exercise of functions in any grade; overcoming of opposition; doing good to others; conquests of mind; love of friends. All happiness is positive and strengthening.

8. Happiness is a condition of wisdom in the use of means.

By the enlightened exercise and social culture of taste.

Conditions:

Equal distribution in all orders of life.

Vice no advantage over virtue.

Cardinal Virtues:

Prudence, fortitude, temperance, justice.

Towards God:

Piety, reverence, resignation, gratitude.
To ourselves:

Chastity, sobriety, temperance, longevity,
health.

To others:

Justice, charity, fidelity, loyalty.

The chance of happiness rests upon the development of the individual gift. Let each man find out what thing it is that nature specially intended him to do, and do it. Work is only toil when it is the performance of duties for which nature did not fit us, and a congenial occupation is only serious play.

The will in absolute control of:

1. The appetites.
2. The affections.
3. The emotions.
4. The desires.

By the use of:

1. Firmness.
2. Determination.
3. Fortitude.
4. Courage.

The affections must be honest and true.

The appetites must harmonize with legitimate needs.

The desires must be right in:

1. Moral worthiness.
2. Intellectual force.
3. Health and vigor.
4. Circumstantial advantages.
5. The welfare of friends.
6. Consideration and solicitation for the welfare of mankind in order justly to enjoy:
 - Life.
 - Society.
 - Knowledge.
 - Esteem.
 - Ownership.
 - Power.

The emotions must be calm in:

1. Pain and grief.
2. Pleasure and joy.
3. Irritation and surprise.
4. Attachment and aversion.
5. Fear and hope.
6. Sorrow and disappointment.
7. Sympathy and pity.
8. Forgiveness and forbearance.
9. Penitence and gratitude.

10. Suspense and mirth.
 11. Curiosity and expectation.
 12. Pride and shame.
 13. Admiration and envy.
 14. Humility and confidence.
9. The personal demands of our existence toward happiness are to be:
- Physically robust.
 - Unblemished in reputation and character.
 - Skill in doing.
 - Wise in comprehension.
 - Successful in a praiseworthy vocation.
 - Free from adverse criticism.
 - Actuated by right desire.
 - Able to achieve good and avoid evil.
10. The social demands for happiness are, to be:
- Helpful and true to family.
 - Generous and inspiring to neighbors.
 - Frank and faithful to friends.
 - Inoffensive and sensible in personal conduct.
 - Observant in manners and dress to the reasonable forms of ethical etiquette.
 - Inspiring in sympathies with the weak, the erring and the striving.

11. The requirements of trustworthy success are:

Patience and diligence.

Faithfulness and honesty.

Independence and politeness.

Resolution and energy.

Skill and discernment.

Alertness and method.

Self-control and determination in:

1. Impulses and emotions.

2. Excitements and passions.

12. Sanctions from the sources of pleasure, and pain are found in:

Conditions:

Physical,

Political,

Moral,

Popular,

Religious.

Health.

1. General hygiene: Rise early, go to bed early, and in the meantime keep yourself occupied.
2. Respiratory hygiene: Water and bread sustain life, but pure air and sunlight are indispensable for health.

3. Gastro-intestinal hygiene: Frugality and sobriety are the best elixirs for a long life.
4. Epidermal hygiene: Cleanliness preserves from rust; the best-kept machines last longest.
5. Sleep hygiene: A sufficiency of rest repairs and strengthens; too much rest weakens and makes soft.
6. Clothes hygiene: He is well clothed who keeps his body sufficiently warm, safeguarding it from all abrupt changes of temperature, while at the same time maintaining perfect freedom of motion.
7. House hygiene: A house that is clean and cheerful makes a happy home.
8. Moral hygiene: The mind repouses and resumes its edge by means of relaxation and amusement, but excess opens the door to the passions, and these attract the vices.
9. Intellectual hygiene: Gaiety conduces to love of life, and love of life is the half of health; on the other hand, sadness and gloom help on old age.

10. Professional hygiene: Is it your brain that feeds you? Don't allow your arms and legs to become stiff. Dig for a livelihood, but don't omit to furnish your intellect and elevate your thought.

Biological Basis of Society.

The natural basis of society is biological. Society exists as a necessity of our life, in accordance with the constitution we have received, the laws of which are above our choice. Society is founded, not in Individualism nor in Associationalism, but in vital social organism.

Cleanliness of mind.

He who allows any vulgarity of word or manner, in that very thing reproaches humanity and degrades his own spirit, and is in that an immoral man.

All obscenity is the grossest degree of vulgarity, and can be habitual only in the loss of all self-respect and all respect for the men with whom he associates. It indicates a baseness of spirit fit for any degrading companionship in iniquity, and can hardly have been

attained except by a familiarity with low vices.

Cleanliness of body.

Filthiness of person, dress and dwelling, is a vice in itself, and a reproach and indignity to the spiritual being of man; but it also interferes with the health and perfection of the body.

Social Economics.

The individual must be healthy in mind, body and morals.

1. The association of the sexes must be honest, sincere and wholesome in their obligations.
2. Sexual instincts must not be engendered or aroused outside of courtship continuous into marriage, the obligations of which are in:
Mutual friendship.
Conjugal affection.

The family under the protection of wholesome influences:

1. Filial and parental tenderness and solicitude.
2. Education in the principles of harmonial growth.

3. Culture in self knowledge and moral control.
4. Wisdom in the ways of life.
Employers and employees must regard each other and each other's affairs with mutual consideration and justice.

The industrial struggle:

The number of persons that may be maintained in a given district depends upon:

1. The original resources.
2. Advancement of arts and sciences.
3. Character of people as to physique, intelligence and morality.
4. Amount of capital.

It is waged:

1. Between man and natural forces, as plants, animals and the weather.
2. Between classes, as:
Employer and employed.
Rich and the poor.
Lenders and borrowers.
Producers and consumers.
3. Between enterprises.
4. Between nations.

It is lessened by:

- Thrift.
- Skill.
- Intelligence.
- Character.
- Reputation.
- Love.
- Family ties.
- Enlightened altruism.
- National prosperity.
- Security for hope.

Elimination of all wolfish competitions.

Society must be provident in influencing for stronger and more useful individual life through:

1. Fashion and honor.
2. Charity and esteem.
3. Social reward.
4. Moral conditions.

Communal welfare is reached through the rights and right use of things.

1. The real in:
 - Kinds and tenures.
 - Estates and titles.
2. The personal:
 - By general distribution invested rights.

In titles secured through:

1. Occupancy and custom.
 2. Succession and marriage.
 3. Judgment and gift.
 4. Contract and testament.
 5. Administration.
3. Just ownership by:
- Prescription and accession.
 - Gift and legacy.
 - Inheritance and wages.
 - Usufructuary production.
 - Manufacture and interest.
 - Damage recovered.
 - Wager won.
 - Sale and exchange.
 - Treasure trove
 - Preoccupancy and rents.
 - Salvage and capture.
 - Deposit and suretyship.
 - Lapse and mandate.
4. Law properly administered:
- Private and local.
 - Civil and commercial.
 - Administrative and ecclesiastical.
 - Penal and justicial.
 - Maritime and martial.
 - Constitutional and international.

National welfare is reached and maintained:

1. As to foreign affairs:
 Honorable reciprocity.
 Integrities maintained.
 Defences secure.
 2. As to domestic conditions:
 Industries of soil and factory.
 Education of the people through:
 1. Schools.
 2. Churches.
 3. Social clubs.
 4. Theaters.
 5. The press.
 6. Society.
- Good civil government.

Wholesome restrictive laws.

The rights of individuals.

1. Absolute security in all personal
 and social possessions.
2. Liberty in the pursuit of moral
 happiness and lawful prosper-
 ity.
3. The relative public rights.
 To establish government.
 To share in government.
 To be protected by government.

To discriminate between citizens
and aliens when the contin-
gency requires.

4. The relative private rights of:
 - Parent and child.
 - Guardian and ward.
 - Master and servant.
 - Husband and wife.
5. The relative personal privileges
of:
 - Sumptuary affairs.
 - Belief and worship.
 - Influence and speech.
 - Conscience and judgment.

The character, ambition and work of in-
dividuals and associations for themselves or
for the advancement of moral conduct and
knowledge.

Teachings of Buddha:

1. Existence not separable from misery.
2. Misery results from unsatisfied desire.
3. Perfection reached by quenching de-
sire.
4. Four steps to the quenching of desire:
 - Comprehension of evil.
 - Destruction of impure feelings.
 - Serenity of soul.

In the consideration of these things, let us cultivate a mood of the utmost spiritual openness. Let us not be exacting with life, nor demand too much of the present hour. Let us be content if we lay up for ourselves treasures of fruitful memory; for there is an alchemy in the imagination which can brew pleasure out of the most unpromising material, and gleams of a curious sunshine will some day fall even upon the recollection of our darkest miseries.

IMMORTALITY.

This is defined as meaning exemption from death; the state of everlasting life. The dogma of the immortality of the soul is very ancient. It is connected with almost all religions, though under an infinite variety of conceptions. By the immortality of the soul we understand the endless continuation of our personality, our consciousness, and will. There are so many reasons to render immortality probable, that with most nations the belief is as clear and firm as the belief in a God; in fact, the two dogmas are intimately connected in the minds of most men. The hope of immortality must be considered a religious conviction. Reason and religion command man to strive for continued perfection. This duty man cannot relinquish without abandoning at the same time his whole dignity as a reasonable being and a free agent. He must therefore expect that a continuation of his better part, as the necessary condition for his progress in perfection, will not be denied to him. Hence the belief in immor-

tality becomes intimately connected with our belief in the existence and goodness of God. Among rude peoples the life after death is usually regarded as a state of being not essentially different from the present—one in which the hunter shall renew his chase, and his corporeal senses shall have their accustomed gratifications. Among the ancient Greeks and Romans the spirits of the dead were believed to live in the other world as a sort of shadows, and the life after death was also considered as a shadow of the present. Among some peoples the imagination attributes changes of condition to the future life, and the doctrine of transmigration, or the progress of the mind or soul in different stages, is developed. Connected with the belief in the immortality of the soul is the belief in a state here souls are purified after death, as existing among the Egyptians and many Christians.

“If a man die, shall he live again?” is a question which has naturally agitated the heart and stimulated the intellectual curiosity of man wherever he has risen above a state of barbarism and commenced to exercise his intellect at all. The religion of all civilized

people may be said more or less to recognize the affirmative of the question, although often under very vague and materialistic forms. In the ancient Egyptian religion the idea of I. first assumes a definite shape. There is a clear recognition of a dwelling-place of the dead and of a future judgment. In the Zoroastrian religion the future world, with its governing spirits, plays a prominent part. Whoever has lived in purity, and has not suffered the *divs* ("evil spirits") to have any power over him, passes after death into the realms of light. In the early Grecian paganism Hades, or the realms of the dead, is the emblem of gloom to the Hellenic imagination. It is only in Christianity, however, that this higher life is clearly revealed. The aspirations of philosophy and the conceptions of mythology are found in the Gospel transmuted into an authoritative influence governing and directing the present life.

The Soul.

The Scholastics, following Aristotle, mean by soul the primary principle of life, and by living things all such as have the capacity of motion from within. Thus, a stone has no life, and therefore no soul, because it does not

move but is moved by forces external to itself; while, on the other hand, vegetables, beasts, and men have all souls. A plant, for example, unlike inorganic substances, has the power, so long as it lives, of absorbing moisture and of assimilating it by the activity of its organs. Brutes have the same power, and add to it that of sense; while the soul of man is at once vegetative, sensitive, and rational.

In respect to his vegetative and animal functions man does not differ essentially from the lower animals, but whereas the soul of brutes is a principle which can only exist in matter and only operates in union with it, the human soul, though it also exists in and operates through matter, "has, nevertheless, an existence apart from matter and an operation in which the body takes no part" (Kleutgen). The Schoolmen find the proof of such immateriality in the power which the mind has of forming abstract and immaterial ideas. And although this immaterial or spiritual character of the soul and the freedom of the will are taught by faith, they may also be certainly proved by reason.

The three classes into which the functions of the soul naturally fall led some to assert the

existence of three distinct souls—vegetative, animal, and rational. In the middle of the ninth century the question assumed theological importance, and Photius excited great opposition by his doctrine that man had two souls—one rational, one irrational—and that the latter only sinned.

The Schoolmen speak of the soul as the substantial form of the body. By the substantial form they understand that principle by which a thing is constituted in its proper species, that which makes it what it essentially is. They appeal to the unity of nature testified by consciousness and acknowledged in the common language of mankind. We express our consciousness of our own unity when we say, "I feel," "I reason," "I will." It is not, as Aristotle remarks, so correct to say "My eye sees" as "I see through the eye." Further, we are conscious that we who consider and resolve carry out our resolution through the bodily limbs. Our faculties, indeed, are different, but all proceed from one common principle of life, which makes each of us a single being.

Origen held with Plato that souls existed before they were united to the body. A few

held that the soul of men was produced, like that of brutes, by natural generation, no special power being attributed to the souls of the parents, except so far as the soul is the animating principle of the body.

Augustine found it hard to defend himself against the Pelagians on the theory that the soul was immediately created by God. If the soul came straight from God, how could it come stained with original sin?

In the language of spiritualistic philosophers, soul covers the whole region of mind, and is generally conceived of as a naturally imperishable entity, in relation with the body, but definable, for the most part, only in terms of the complete negation of material attributes. With this the popular conception in the main coincides, though it is less labored and considerably less negative. In its original signification the word appears to have stood for the principle of life, both in men and in animals. The modes of conceiving it were various; it was sometimes regarded as the mere harmony of the bodily functions, and sometimes as a distinct entity of highly ethereal nature, and generally supposed to be seated in, or connected with, the blood; but no essen-

tial distinction was made between the soul of man and the soul of brutes. Very soon, however, the manifest superiority of man to the lower creation suggested difficulties, which were increased as the thought of an after-life, in a different sense from transmigration, was gradually developed. And in man the constant war among his members, the opposition of passion and reason, as it began to be observed with the growing habit of introspection, called for some explanation which should apply to humanity only. To meet all such difficulties a "Trichotomy," or threefold division of the human constitution, was assumed, according to which a naturally immortal and rational element was supposed to make part of man, besides the animal soul (always variously conceived) which he shared with the brutes.

In its original meaning, the word soul denoted simply a present fact, or the impression conveyed to the speaker by certain phenomena which he was contemplating. It has now no reference either to the source of this faculty or life, or to its ultimate duration, whether here or in any other state of existence. The history of language carries us back to a time

during which men existed without any consciousness of kinship, marriage, or law, or of their relation to a Being who was their Maker. The first formation of the ideas of father, mother, wife, and brethren, the growth of the numerals, of words like duty, right, love, of the idea of creator, ruler, and father of men, seem to mark severally a stage in the revelations made to mankind. How soon these words began to convey ideas similar to those which we now attach to them, it is impossible to say; but it is quite certain that the word soul assumed gradually the meaning of a living, thinking, or conscious power; and equally certain, also, that while some held this power to be indestructible, others either denied this conclusion, or rested content without any conclusion on the subject. In other words, the belief in the inherent immortality of the human soul, although by some affirmed to be an innate conviction in the human mind, has not been accepted at all times or in all countries. In the Aristotelian philosophy; the idea of a future or continued existence after death, can scarcely be said to have a place. His system of ethics is simply a part of his great theory of politics; and his morality is confined,

therefore, essentially to present conditions. The Platonic philosophy, or the Socratic, if we may suppose that on this subject the disciple faithfully represented the master, introduces us to a wholly different phase of thought. The idea of duty, as based on responsibility to an unseen, but absolutely impartial, judge, runs through the great dialogue entitled the *Gorgias*. The belief, if grounded in part on metaphysical arguments, rests chiefly on a profound internal conviction. After death comes the judgment; and as the tree falls, so it lies. As the corpse retains the features seen in life, with any marks or scars which may have been made on the body, so the soul retains its spiritual features, with the wounds or scars which may have been caused by unjust actions. The soul dismissed from the body are brought before Rhadamanthus the judge, who knows not to whom they belong, and whose impartiality therefore cannot be called into question. And the souls of kings, rulers, and statesmen are thus submitted to a trial, at the end of which sentence is passed according to the condition in which they are found. Those which are found unscarred go to the islands of

the blessed; while all who are wounded and distorted from the effects of tyranny, intemperance, sloth, or lying, are dismissed to the prison-house, where they are to receive due punishment. The souls so dismissed are divided into two classes, the curable and the incurable; for punishment must either be for the reformation of the offender, or as a warning to others. For all, therefore, who have not sinned incurably, the punishment of Hades becomes a purgatorial process; and in this class are placed the souls of private citizens who have never been invested with great power or responsibility. According to the Platonic Socrates, it is impossible for such insignificant persons to commit incurable sins, this terrible privilege being reserved for despots, unjust kings, and iniquitous rulers of whatever kind. Thus, for the vast mass of men, the punishments of the unseen world issue in reformation and final happiness. The Platonic belief was adopted by Cicero, who sums up in his treatise, *De Senectute*, the metaphysical arguments on which belief in the immortality of the soul has been based. But neither in the time of Cicero, nor at any other period of Roman history, can it be said that

there was a general belief in the inherent immortality of the soul. In modern times, while it has become the habit of many to appeal to the universal consent of mankind as evidence for the inherent immortality of man, both this appeal and the metaphysical arguments on which this belief is maintained are confronted by a system of philosophy, sometimes called materialistic, which sees in human life the expression of forces dependent on certain material combinations, and which, asserting that consciousness is the result of that combination, affirms that with the dissolution of that combination the conscious life will also be at an end. It would be out of place here to enter into the vast field of observation thus opened. While the idea of inherent immortality is generally maintained by Christian theologians, there are some who share the belief of the Anglican archbishop Whately, that immortality is a gift reserved only for those who shall be found worthy of it, the eternal death spoken of in the New Testament being the final extinction of the sinner, and not his continued existence in a state of endless torment.

MIND.

This is a term that admits of no exhaustive scientific definition, but may be said to indicate, generally, the power possessed by each of us in virtue of which we know, think, feel, and will.

"When the mind," says Locke, "turns its view inwards upon itself, thinking is the first idea that occurs; wherein it observes a great variety of modifications, whence it frames to itself distinct ideas. Thus, the perception annexed to any impression on the body by an external object is called sensation; when an idea recurs without the presence of the object, it is called remembrance; when sought after by the mind, and again brought into view, it is recollection; when the ideas are taken notice of, and, as it were, registered in the memory, it is attention; when the mind fixes its view on any one idea, and considers it on all sides, it is called study."

Mind contains three elementary constituents—Emotion or Feeling, Volition or the Will, and Intelligence or Thought. The intellectual powers are explained in part by their contrast with feeling and will. When we

enjoy pleasure or suffer pain, we are said to feel; when we act to procure the one or avoid the other we put forth voluntary energy; when we remember, compare, reason, our intelligence is exerted. The powers of the intellect have been variously classified. Among the commonly recognized designations for them we may mention Memory, Reason, and Imagination, which imply three very distinct applications of our mental forces. Read classified them as follows: Perception by the Senses, Memory, Conception, Abstraction, Judgment, Reasoning. Stewart added Consciousness, to denote the power of recognizing our mental states, as Sensation and Perception make us cognizant of the outer world; likewise Attention, (although exerted in the domain of intelligence), Imagination, and the Association of Ideas. It might be easily shown that in such a classification as the above, there is no fundamental distinctness of function, although there may be some differences in the direction given to the powers. There is not a faculty of Memory which is all memory, and nothing but memory. Reason and Imagination equally involve processes of recollection. And with regard to the Associ-

ation of Ideas, it has been shown by Mr. Samuel Bailey that if this is to be introduced into the explanation of the Intellect, it must supersede the other faculties entirely; in short, we must proceed either by faculties (as Memory, Reason, etc.), or by Association, but not by both. Sir William Hamilton, in departing from the common classification of the Intellect, adopted the following division into six faculties or powers: (1) The Presentative Faculty, by which he meant the power of recognizing the various aspects of the world without and the Mind within, called in the one case External Perception, in the other Self-consciousness, and sometimes Reflection. (2) The Conservative Faculty, or Memory proper, meaning the power of storing up impressions, to be afterward reproduced as occasion requires. (3) The Reproductive Faculty, or the means of calling the dormant, impressions up into consciousness again. These means are, as stated above, the Associating Principles. (4) The Representative Faculty, for which Imagination is another name, which determines the greater or less vividness of the impressions or ideas thus reproduced. (5) The Elaborative

Faculty, or the power of Comparison, by which Classification, Generalization, Abstraction, and Reasoning are performed. This, in fact, is one (not the only) application of the general power of Similarity. Lastly, (6) The Regulative Faculty, or the cognition of the a priori or supposed instinctive notions of the Intellect, as Space, Time, Cessation, Necessary Truths, etc. This corresponds to what in German philosophy is called the "Reason," as contrasted with "Understanding," which deals with experienced or contingent truth. Mind can be resolved into nothing more fundamental than itself; and, therefore, our plan must be to call attention to those individual facts or experiences that are pointed at by the name, and to circumscribe, in some way or other, the whole field of such experiences. For an example of Mind we should probably refer each person to his pleasures and pains, which are a class of things quite apart and peculiar; we should also indicate thoughts or ideas, as mental elements; also exercises of will or voluntary action. There is a sufficient community of nature in those various elements to cause them to be classed by themselves, under a common designation, viz.,

Mind. If anyone could be made aware of all the phenomena that have received this designation, he would, of course, know the meaning in the detail; but this is not enough. Mind being a general or comprehensive name, we ought to see distinctly the common character or attribute pervading all those particular character is the knowledge of Mind in general or the determination of its defining attribute. For the settling of this common attribute we have another great resource, besides comparing the individual facts; i. e., to determine the opposite, or contrast, of Mind. Now the usually assigned contrast is matter; but, more precisely, it is extension, or the extended, including both inert matter and empty space. When we are conscious of any thing as having the property of Extension, our consciousness is occupied with the object world, or something that is not Mind. When we are feeling pleasure or pain, remembering, or willing, we are not conscious of any thing extended; we are said to be in a state of subjective consciousness; or to be exhibiting a phenomena of Mind proper. Hence, philosophers are accustomed to speak of the inextended Mind, as distinguished from the outer or object world. In one sense

every thing that we can take cognizance of is Mind or self; we cannot by any possibility transcend our own mental sphere; whatever we know is own own Mind; hence the idealism of Berkeley, which seemed to annihilate the whole external universe. But this large sense of Mind is not what is usually meant, and whatever view we take of the reality of the external world, we must never merge the distinction between the consciousness of the Extended—which is also coupled with other truly object properties, as inertia, for matter—and the consciousness of the Inextended, as constituting our feelings and thoughts.

FAITH.

This means belief or trust in a fact or doctrine, and is more especially used to express the belief of Christians in the tenets of their religion, and also by figure to mean that religion itself. The great divisions of Christianity, the Roman, the Greek, the Reformed or Calvinist, the Episcopal English, the Independents, and the Protestant or Lutheran churches, have each separate confessions of faith, but they all acknowledge the great fundamental points of the Christian faith or

religion, namely, the inspiration of the Scriptures, and the divinity of Jesus Christ. In the earlier ages of the Church the chief controversies of theologians, especially in the East, ran upon metaphysical questions concerning the mysteries of the Trinity, the Incarnation, and the divine nature of the Savior. In modern times controversy has run more frequently upon moral questions concerning the conduct of men, the requisites of salvation, and the discipline of the Church. Faith, the necessity of which is acknowledged by all Christians, has been viewed in various lights with respect to its efficacy. From the earliest ages the Church has taught that faith, or belief in the Redeemer, joined with good works, was necessary for the justification of man; that good works, that is, works acceptable to God, could only be produced by the Spirit of God influencing the heart, but that the human will must co-operate with grace in producing them, though the human will alone is powerless to good unless assisted by divine grace. Still, man being a free agent, the will can call on God, through the merits of the Savior, for a measure of His grace to assist its own efforts. Thus the co-operation of God and

man was held as the means of the justification and salvation of the latter. Luther, however, and Calvin, denied the power of the will to call on God for his grace; they substituted faith, and faith alone, in the merits of the Redeemer, as the means of salvation, by which faith man firmly believes that his sins are at once remitted. But this faith must be sincere, absolute, without, a shadow of doubt or distrust; and as man cannot of himself obtain this, it can only be given to him by inspiration of the Spirit of God. Here the question of faith becomes involved with those of grace and predestination. As for our works, both Luther and Calvin look upon them as absolutely worthless for our salvation. Some fanatics, and the Anabaptists among the rest, drew from these premises of the leading reformers some very dangerous consequences, which Luther and Calvin had not anticipated, such as that men might live as profligately as they pleased, and yet, by the inspiration of divine grace, might obtain the faith requisite for their salvation.

The opinions of Luther and Calvin on the subject of faith and predestination have been since considerably modified by many Protest-

ant divines, who have admitted that the will of man must co-operate in order to obtain the grace necessary for justification. The Roman Catholic church admits the merit of good works and repentance, united with faith, for the purpose of salvation. But then, it requires an absolute faith in all the decisions of its general councils in matters of dogma, without the least liberty of investigation on the part of the laity, and without any doubt, for doubt itself is held to be sinful. The Reformed and Protestant churches, generally speaking, hold faith in the fundamental dogmas of Christianity as an essential requisite for salvation. An act of divine faith is the undoubting assent given to revealed truths, not because of the evidence which can be produced for them, but simply because they are revealed by God. Thus the truths which faith accepts are not evident in themselves, or if evident, as is the case with the truths of natural religion, are not accepted with divine faith, because so evident.

Divine faith excludes all doubt. So much is implied in the very word, for nobody would say that we put faith in a man's statement if we doubted its truth.

BELIEF.

This is that state of mind in which one acquiesces in some truth, real or supposed. No doubt, every man in the world who believes in anything, even the most superstitious idea that ever found credence, does so because he has some kind of a vague perception that the object of his belief is real and true. But the act of belief in itself has puzzled the wise, throughout all ages, exactly to describe its character. One man alleges the act is intellectual, another says it is moral, a third affirms that it is emotional, and a fourth, who is likely as near the truth as any of the previous three, avers that it bears all those various characters at different times, and when applied to different subjects. First it is intellectual, then it is moral, anon it is emotional; and it is as easy to describe it as it is to give a definition of instinct or of intuition. The reason of this apparent obscurity in the meaning of this word, is, because men have no more general term that they are accustomed to apply to the same object. It is, accordingly, impossible to get behind belief, so as intelligibly to describe its character. It is emphatically "the light of all our seeing." There are, properly, four sources

from which the sound beliefs of men are made up:—1st, there is intuition, or instinct; 2d, there is our ordinary experience; 3d, there are our scientific convictions, derived from the exercise of the two sources of knowledge, deduction and induction; 4th, there is testimony. These constitute the sources of our real convictions; but feeling and imagination have a great share in giving rise to illusory notions and superstitious beliefs in the minds of men. Man is responsible for every belief, real or illusory, which he maintains, provided, always, it were possible for him to discipline himself properly in the various kinds of knowledge, in which he exercises his belief, This arises from the fact that we all have power over our minds in directing them to one object or another of study; and if this act, which is admitted on all hands to be voluntary, be really so, for every voluntary act we commit, either directly or indirectly we are entirely responsible. Belief is, no doubt, indirect in its connection with the conscience, but it is not, therefore, wholly irresponsible.

MATERIALISM.

This is a term applied to any philosophical system which denies the existence of a spiritual or immaterial principle in man, called the mind or soul, distinct from matter, or which (changing the phrase) denies the immateriality of the soul. The name is applied to systems which differ very widely from one another, in respect of the consequences deduced from the denial of the soul's immateriality; and thus it comes to pass that the popular meaning of the word has become loose and incorrect, comprehending what are no better than accidental consequences of the pure and proper idea. Such accidental consequences are the denial of a future state and absolute atheism; and it need not be said that atheism and materialism are treated in current conversation as convertible expressions.

The name materialism also is one of that sort for which Mr. Bentham has constructed the epithet dyslogistic. As applied in current conversation, it always carries with it censure. This arises, of course, from the nature of the accidental consequences which have been in-

licated, and which mankind regard with horror; but inasmuch as the name still continues to be applied to systems from which unchristian and atheistical consequences are expressly excluded, and even to some systems (such as that of Hartley) which admit the existence of a separate soul, but in whose method of explaining mental phenomena there is a dash of materialism, the censure that has come to be indissolubly associated with the name often falls with greivous injustice. Indeed, there is hardly a single word in the whole range of philosophic terminology better fitted to exemplify the evils of looseness of application, or of allowing feelings to tinge and discolour the notions conveyed by names.

The systems to which the name materialism is applied may be roughly distributed under a threefold division. First, it is applied (as has been already said) to a system like that of Hartley, which admits the existence of a soul, but which, attempting to explain mental phenomena physically or by movements arising out of the bodily organization, seems to imply materialism. Secondly, it is applied to

the systems of Hobbes and Priestley, and of the French school of writers, of which De la Mettrie may be taken as a specimen, which distinctly deny the existence of a soul as a separate principle in man, but which do not deny either God or a future state. In the systems of these writers is evolved the pure and proper idea of materialism, divested of all unnecessary consequences. Thirdly and lastly, the name is applied to systems like that of the ancient Epicureans, which deny both a future state of rewards and punishments and a Divine Creator, systems for which atheism would be a better name, inasmuch as materialism fails to denote their more important and distinctive ingredients.

The following is a brief summary of the views of Dr. Priestley, who has more formally than any other writer enunciated the principles of materialism in the pure and proper sense of the word. He denies the existence of a separate immaterial principle in man, called the mind or soul, because he thinks that an immaterial principle could not exist in union with the material body, and because he thinks, further, that all mental phenomena (as

they are called) may be explained by means of supposed movements arising out of the bodily organization. The method by which he thus explains mental phenomena is that of Hartley. Adopting this philosopher's hypothesis of medullary vibrations, he defines mental phenomena as medullary vibrations perceived; and he contends, principally from the analogy of brutes, that bodily organization is adequate to produce perception. Thus, and by means of such hypothesis, does he dispense with the hypothesis of a separate immaterial soul. But, denying the existence of a soul, separate from the body, and capable of surviving when the body perishes, he does not yet deny the immortality of man, and a future state of rewards and punishments. On the contrary, he distinctly affirms these on the authority of Scripture. It is needless to add that Dr. Priestley does not deny the existence of a God.

One word more on the absurdity of coupling the denial of a future state with the denial of an immaterial soul, and of making atheism synonymous with materialism. To deny a material soul is necessarily to deny an immortal

soul, but not therefore to deny an immortal man. And even to deny the existence of everything save matter in the universe, is not necessarily to deny a Divine principle, as is shown by many of the ancient schools of philosophy, nor even to deny a moral governor, as is shown by the philosophy of Hobbes, who, denying in one part of his writings the existence of all spirit, and in this respect carrying his views further than Dr. Priestley, yet makes God the corner-stone of moral and political science. Hobbes distinctly says that there being nothing, in his opinion, but matter in the universe, it follows that God is matter.

But it is to be remarked, in opposition to materialism, even as it is put forth by Dr. Priestley, that it is devoid of philosophical foundation, and rests on a disregard of the limits of true philosophy. Its truth cannot be tested by observation. It rests altogether on hypothesis and conjecture. When we go beyond what are called the qualities of the mind, or of matter either, and speculate upon what it is itself, whether it is something else, or different from that something, whether it

has or has not an existence, we have no help but in supposing and conjecturing and imagining. Such speculations may doubtless be interesting, and they may have their use too as an exercise for the imagination, but we cannot calculate upon their results. Much mischief is done, moreover, by mixing up these results with the results of observation, by jumbling together conjecture and philosophy. The true philosopher, not despising, but setting aside as irrelevant to his object, all speculations on the origin and nature of mind, or of matter either, will start from these as first principles, and will apply himself to observing their qualities and capabilities and laws; and the results will be sound psychology and sound physics.

MATTER.

This is the name given to everything which is not mind. Such seems to be the only way of defining the word; and though the definition may appear to assume that mind is not matter, the contrary of which has been contended by the class of writers called materialists, yet

it does not really do so. For whatever theory may be adopted as to the nature of mind, whether it be considered as a separate principle from matter, or merely as a different manifestation of the same principle, the word mind is indifferently retained; and our definition may consequently be at once reconciled with the materialist theory by paraphrasing it thus:—matter is the name given to the substance composing the universe, under all its different modifications, excepting only that one which is known by the name of mind.

Matter then is the name for that out of which all objects external to the mind are thought to be composed, the question being reserved, whether the mind is or is not composed of the same substance. What this substance is, to which the name of matter is given, we do not know, and have no means of knowing. Various speculations have been made as to its nature, and theories formed concerning the manner of its composition; but these have no better basis than conjecture. Other speculations have been made as to whether there is such a thing as matter or not; and some phil-

osophers have seen in the solid world around us nothing but a creation of the mind.

Man, subject to certain affections of his senses, is led to assign those affections to an external cause. This external cause is that which he calls matter. What this matter is in itself he knows not. He knows only its capability of producing in him certain affections, the ordinary affections of the five senses (sensations as they are called), and those which give the ideas of extension and resistance. Thus, having already supposed something without, he pronounces these to be qualities of that something; ignorant all the while what that something is, and knowing it only as the substratum of the qualities.



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